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HENRY WARD BEECHER.

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CRIME AND ITS REMEDY.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Eccl. viii. 11.

When crime breaks loose in a community, the natural impulse of every one is at once to burst forth, after exclamations of horror and surprise, into sentences of condemnation. Courts are blamed; the police are blamed; laws are blamed; the whole community is blamed. These interjections of indignation are signs of a sort of blind and indiscriminate moral revulsion from crime; but they are neither wise, nor intelligent even. Every one tends, in view of the augmentation of crime against life, against property and against business, to call out for more rigor, for more punishment.

This matter of dealing with a criminal class in a community is not a matter which can be settled in a moment—certainly not by a passionate outcry. It is one of the most difficult problems that come before the human mind. What a society imperfectly organized (as all human society is) can do with its morbid and criminal members, is a question involving so many elements, running so deep, having in it so much that is obscure, and in its history so much that is mistaken, that the reformation of criminal life, or the security of the community against criminal intrusion, is one of the most profound studies that can be given to the philosopher, the magistrate or the philanthropist.

The great end of punishment in human society is the protection of society itself. There is no right in human society of punishment for the sake of vengeance or pain. It is usually said that the object of punishing is the protection of society, and the reformation of the culprit; but these two are the same. Society protects itself when by punishing it deters others from crime; but society never so protects itself from criminal violence as when, by punishing, it reforms the men who are dangerous; so that in either case punishment means protection of society life.

SUNDAY MORNING, MARCH 23, 1873. LESSON: Rom. xii. HYMNS (Plymouth Collection) Nos. 25, 639, 1147.

How the punishment shall be inflicted, in what degrees, with what severity, is a matter purely of experience and expediency. The right of society to its own existence, and to all the measures which are indispensable to its existence, is unquestionable; and according to the condition in which society finds itself, if it exist in a barbarous state, it has a right to rude, and even to barbarous punishment. In a higher development, when society is carried up by moral and intellectual influences to a much higher level, it has a right to substitute modes and degrees of punishment that shall be in accordance with its new life and condition. There is no authority in the Word of God, nor out of the Word of God, that binds society to any degree or line of punishment. This is a question which inheres in society itself, and is one of its primal rights; and it is to be interpreted and applied according to the light of experience, and according to the condition of each part of society.

The prevention of crime is the duty of society, as I have said; and it is to be effected, as far as necessary, by punishment; but this duty is correlative. No society has a right to punish at one end, while it neglects to prevent crime at the other end. The obligation of society to remove the causes from which vices and crimes spring; the obligation of society so to arrange its laws and civil procedure as in the least degree to provoke outbreak, is commensurate with its right and obligation to punish wrong when it breaks out. The right of punishing should go hand in hand with the duty of prevention, though they are often ignored and almost forgotten in reasoning upon this subject.

In attempting to prevent crime, and to forestall it, experience determines that it is not severity which is effectual. It is certainty and celerity of punishment that prevents crime, if anything does. It is the certainty of suffering, and the certainty of suffering very nearly coincident with the commission of wrong, that most powerfully acts upon the minds and imaginations of men. Nature might have taught us this. Society has taught it abundantly. All those great natural laws whose penalties are gradual, and culminate far in the future, are comparatively neglected. To tell a young man who is in the constant indulgence of his passions, that he will be prematurely old, that at forty-five years of age he will have burned out the oil of his life, has very little influence upon him; but if he knows that an act committed at night will vindicate itself before morning, if he knows that penalty and wrong-doing are not a hand's breadth apart, and that the penalty is certain, then he will be strongly dissuaded from evil. And those great natural laws which are most observed, are the ones which strike the quickest and the most surely;

while those which are lingering, no matter if in the end their penalties are tremendous, are the least regarded, and the least felt.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

It is speedy trial and certain justice that are the prime factors of every rightly administered system of punishment.

That crimes against society and against human life are increasing, none can doubt. What are the reasons of it?

I think, in the first place, that we are not to leave out of the account the vast amount of ignorant emigration. This continent is the world's refuge. Hither come the best men, and hither come, too, some of the worst men, of all nations. We have to deal, not alone with our native criminals, but with the criminal populations of every age and every nation on the globe. And they concentrate in a few of our great seaboard cities. The increase of crime, therefore, in such a city as New York, is not a fair index of the increase of crime throughout the State, or at large. And the increase with us is, I think, in one direction—from the vast ignorant population which is thrown upon our hands.

Then, we are to bear in mind that the great increase of property increases the temptations for its possession. In the acquiring of property throughout society, men see the letting down of morality. They see that the truth is less and less esteemed; that honesty between man and man is less and less regarded; and that the transitions from a permissive to a forbidden wrong-getting of property is very slight and gradual. And as property is vastly increasing, its acquisition follows the law of universal nature.

If you go to a new land, and introduce an orchard, you shall find that for a series of years fruit flourishes there almost without enemies; but as orchards increase, insects begin to increase; and in old communities it is almost impossible to raise fruit; so many are its enemies.

When grain is sown in new countries, it has no foes; but when generations have passed away, it has them by the score.

When the amount of property is comparatively small, there are comparatively few that prey upon it; but as it augments, it follows the general law, and the number of its parasites increases, as also does the number of those who attack it violently. So the increase of property is always followed by a corresponding increase of its enemies, or the enemies of its security.

We are to bear in mind, also, the prevalence, in spite of all reformations, in spite of all attempts at legislation, in spite of moral suasion, of drink-insanity. The use of intoxicating liquors, I think,

has been very much abated in the community among the regulated classes; but among the unregulated classes the use of it has increased. If, therefore, you should draw a kind of equatorial line through the middle of society, I think you would find that above this line drinking has diminished, and below it has increased. And our crimes spring largely from that part of the community in which drinking habits have increased.

Now, "*good* liquor," as it is called, is bad enough, and carries in it the fire of inflammation. All that is necessary to turn a man into a fiend is contained in *good* liquor. When liquor is adulterated and poisoned, it is all the worse; and there is reason to believe that that which is drank by the great imbruted classes of men among us is not even *good* liquor—that it has, aside from its inevitable and universal mischievous effects, added qualities of mischief.

Take a foreign population, mixed up largely with native detritus, and augment the amount of property which lies within easy and natural acquisition, and inflame men with drink, and with drink which breaks down their judgment and moral sense, and all sense of decency, and we have a pretty good analysis of the causes that are acting on what are called the criminal classes.

But there is another generic cause—namely, the almost universal conviction of impunity in society. It is hardly considered dangerous any longer to be a criminal. The bulk of those who commit crime are young.

Vidocq said that in Paris, nine parts out of ten of all the crime was committed by persons under twenty-five years of age. I know not what statistics would show in New York, or in America at large; but I think I am safe in saying that the vast amount of crime in our land is committed by persons under thirty years of age—that is, by that class in whom hope and impulse are predominant, rather than reflection and conscience, and from whom therefore are removed almost entirely all the elements of fear.

I mention, first, what perhaps will not carry your conviction as it does mine—the cowardice of the householder. It is a low and poor application of the great doctrine of peace (which certainly is the ideal of Christianity, and is to be reached as soon as practicable) which teaches men that they had better allow their houses to be broken open and rifled rather than send to judgment unprepared the miscreant burglar. It is an utterly false view of this doctrine which men have who think that this sense of mercy to the culprit should be stronger than the sense of one's duty to protect his property. Partly from cowardice, and partly from a badly educated view on this subject, men will not defend their premises—or there

is only here and there one that will do it. If every man felt that when he became a householder he was entrusted by the community with a fort, and was held responsible for the defence of that fort against all the enemies of society; and it was understood that whoever attempted to take it put his life in his hands, and exposed himself to just penalties; that he took upon himself the risk of blood and death, as the man does who attempts to take a man-of-war or a military fort, I think it would vastly raise the tone of conscience in the criminal classes; but if the theory prevails that a man may, with impunity, when his house is entered, lie still, and white as the sheet that covers him in bed, saying, "Take my watch, and my wife's jewels, only don't take my life, and let me not take yours"—if that theory prevails, and men play coward in their own households, it is an invitation and an encouragement to every sneak-thief and every murder-thief. No man is fit to keep house who is not fit to defend it by his right hand and arm, with anything that he can seize. Every man ought to have a sentiment of honor that shall be as vivid and intense in his own house as if he were the commander of a ship or a fort. The community would join together and cry, "Dastard" of a man in charge of a fort who should pull down his flag and retreat with his forces, when it was attacked, because he did not like to fire off his cannon, lest he might kill somebody, or do some harm; but the presumption is that nineteen out of twenty would consider themselves well off, when their premises are invaded, if by compromising they could get rid of the invader by the sacrifice of a few hundred dollars, without being killed themselves or killing him. But let there be a general presumption that he who attacks a house will lose his life, and the number of crimes by theft and robbery would be greatly diminished.

I say that it is a Christian duty for men to fortify their houses. All the houses on my street have been entered—some of them time and again. It is a shame to build houses, or to leave them, so that they can be easily entered. After mine had been once robbed, I fortified it all round. And I do not hesitate to say, that in case of an attack of this kind, I think I should live according to my preaching, in defending my house against any armed intrusion of culprits upon it.

It is impunity—impunity founded on cowardice—impunity founded on a bad interpretation of Scripture, that makes it so easy for men to rob houses and escape.

Now, while you are cursing the thief, save a little bit of the censure for yourself. There is blame at home.

Then, the chances of escape from detection are so many as to encourage men to deeds of violence and rapine.

Justice is represented with bandaged eyes, and holding the scales so that there shall be fair weight. She says nothing, and will not see anything, nor do anything but stand holding the even scales. And the officers of justice very largely think that it is their duty to have their eyes bandaged, so that they need not see any more than they can help. The consequence is that when scores and scores of men commit crime, there is no vigilance to detect them; there is no one to watch and bring them to justice. Even when officers might see, they often think it discreet to look the other way. Thus negligence on the part of conservators of peace works toward the universal impression that there is impunity in crime.

Then, when men are arrested, there are a great many chances of their escape—first by compromise with the police. I honor a good policeman. I believe, usually, that each policeman is honest; but generally there is much to be said on the other side. That there are connivances before arrest and connivances afterwards by unworthy members of this most honorable and useful body, none can doubt who are at all acquainted with the literature of our courts, or with practice in them. A great many conservators of peace in the community think it to be their duty to compromise in this matter. So there is the compounding of villanies, and they are helped by property owners. Men, for instance, from whom has been stolen fifty thousand dollars worth of bonds, feel that if they can recover forty thousand dollars worth, and lose the ten, and let the thief go, they will be fortunate. Therefore large amounts of property are stolen in order that a large premium may be received for returning them. There is so much of this sort of thing going on that it creates a great sense of impunity—if men are only dexterous enough and large enough in their operations. Thus the compounding of villanies by policemen and property owners is another cause for a belief in impunity on the part of the criminal classes.

Then there are to be added the chances of escape from conviction when men have been detected, and brought into court, and arraigned. In the first place, there is an amount of political influence brought to bear upon our courts which is fatal. Largely, the criminal judges in New York have felt the whole force of candidateship. I think there has not been a step so directly back toward barbarism as that by which criminal judges are elected by the people. There never will be a pure judiciary till we go back to the custom of our fathers in this regard. Now the judge on the bench knows that his election for the ensuing term will depend upon the

way in which he carries himself during his present term. Here are men who have been guilty of thieving, of burglary, of all manner of violations of the law, but he knows that his re-election is in their hands; and it is not in human nature, as it has been committed to judges in these days, not to be influenced by such considerations.

But aside from that, voters and workers are valuable to parties in wards and districts; and prominent politicians interfere in behalf of criminals, to wrest them from the hands of the law, and to shield them from every legitimate effort which is made to bring them to justice. So, in the working of things, our very political institutions are destroyed, as well as all certainty of conviction in courts; and thus impunity is given to those crimes which knock from under society its sills and foundation-stones.

That is not all: there is a vast pecuniary influence brought to bear against the administration of justice in our courts. Frequently, men who are unknown in influence or politics, and who are without friends, are tripped up in a moment, and the laws expiate themselves fully. Quickly roll around the wheels of justice. Promptly the judge pronounces sentence, and the criminal is "sent up." A little useful reputation is in that way given to him who conducts the court. But if a criminal has friends, and possesses large means, and is of great importance in elections, money rains about our courts in abundance. Thousands, tens of thousands, I suppose I may say hundreds of thousands of dollars are brought to bear to stop or to pervert the impartial administration of justice. And all these things are known, felt, and calculated upon by the criminal classes.

I cannot discuss, though I must allude to, what I regard to be the very lax ethics of the honorable profession of the law itself. It is held that every man has a right to defense; and I hold that it is every man's right to have the best aspect put upon his case which learned counsel can put upon it. In a general sense this is correct. I do not propose to go into a minute examination of it. I merely say this: that the extent to which this supposed right and duty has been carried has almost made a mockery of courts and of justice. I do not see how one can reconcile it with his conscience or with sentiments of manhood and of honor, to carry out the part of a counsel to such a degree as has notoriously been done in many of our courts, in favor of the criminal classes. If there be such latitude permitted; if men of genius and learning may continuously, not under circumstances of mistake or misconception, but almost methodically, almost by organization, pervert law by ingenuities and ten thousand hair-splitting exceptions, so that the

decisions of the courts shall be at variance with the average moral sentiment of the whole community, then they are the patrons of criminals, as well as the defenders of them, in each particular instance. I will not undertake to say how far the perverse influence of counsel has been carried; but it must be reckoned as one among the many causes which produce in the community the large sense which prevails of impunity in crime.

Now what is the remedy for this state of things?

Of course, that which lies back of everything else is education, coupled with religion—education in religion—religious education. It behooves the community to raise up a generation of better men. And when I say that the community ought to prevent crime, I mean not merely that it ought to have schools in which to educate men, but that every community ought to apply to its population all those great sanitary laws which have been shown to have moral consequences. If narrow, unventilated, ill-lighted, filthy streets, or boarding houses, are found to be nests of crime, fostering it, propagating it, then by the law of self-defense, the State has a right to expunge them. Scatter the population, and cleanse the thoroughfares. Whatever law of health stands connected with morality should be enforced. It is the business of the Legislature and of the Executive to prevent crime by the application of its great natural laws. It is in vain to open schools and churches where there exist those pestiferous haunts of depravity which will surely, in spite of education and religion, carry men wrong. Both things must be done: all those conditions out of which experience teaches us that right-minded men come, should be secured by the State, in so far as the interference of the State is necessary; and gradually it should build up those institutions which tend to develop intelligence and virtue and true religion.

There ought, also, to be a discarding of brutal punishment, such as hanging. I do not say we have no right to take away the life of a man. I have no scruple on this subject. That is not it. I do not say that the death penalty ought never to be inflicted.

When an army is before the enemy, and a crime is committed which threatens the discipline of the whole army, and its safety, punishment is properly inflicted at once, and on the spot. The criminal is shot down summarily.

When the Israelites were in the wilderness, and a man committed a crime against person or property, which jeopardized the safety of the community, they could not shut him up, they had not the conveniences for it in the desert, they could not guard him, they could not do anything with him except to dispose of him;

and they disposed of him in the best way they could: they stoned him to death. And, by the way, those who are so fierce in urging the argument of Scripture on the question of hanging, ought to remember that if they adhere to the text of the Bible they must not hang men until they have stoned them. And if they are burned, they must be stoned first. If men are so fond of following literally the authority of the Old Testament, then they should change hanging to stoning, in order to be consistent throughout.

Now, in unsettled forms of government, where the best thing is to put a man out of the way by taking his life from him, it is perfectly right to do it; but as society becomes stationary, and develops in its resources, and is able to punish its criminals in other ways than by taking their lives, I hold it to be wrong to take life. It is better to restrain a man's liberty, than to take his life away from him, where the condition of society is such as to admit of it.

In the first place, I hold that taking away life does not produce a moral impression. It once did. When society was in a low and barbarous condition, there was nothing, perhaps, which seemed to men more a punishment than the premature termination of life; but that is not the impression which prevails now in the community. I think that executions work in the other direction. They do not deter from crime. They rather lead toward it. We have, or can have, institutions by which a man may be deprived of the public use of his life, and may be confined where he will not be without service to the State, and where he will be a living example before evil-doers. A man who has been forty years in a penitentiary for taking the life of a fellow-man, is a better moral example than one who, in an hour, is disposed of, and forgotten utterly.

If you have no means of keeping and teaching and reforming a man who has committed a murder, you are justified in taking his life, where it is necessary in order to defend society; but only under such circumstances. In the present state of things among us, the employment of capital punishment by hanging, as it is in vogue, or promises soon to be, is going back toward barbarism.

The existence of capital punishment renders it almost impossible to convict men who ought to be convicted. It exercises such a perverting influenee on court and jury, as to cause men to look upon crime as a thing that may be committed with comparative impunity. It is not severity that deters men from crime, but celerity and certainty of punishment. A small penalty that is sure and quick, will do more to restrain men from the commission of crime, than the thunder of a judgment day with all the apparatus of

omnipotence, flaming in the far future. It is not the things which lie beyond the horizon, but the things which lie this side and close to men, that influences them. As long, therefore, as men are publicly executed upon the gallows, I think juries will stretch law and feeling to the utmost, and give impunity to crime and to criminals.

Men scoff at us, and say, "What wishy-washy humanity that is which bestows such generosity and sympathy upon criminals, and does not think of the victims, nor the wives and children of the victims; which cries over the culprit, and forgets those whom he has injured!" I do not propose to cry over any culprit; I do not propose to bestow generosity or sympathy on criminals; but I mean to uphold that which I think will best take care of society; and I say that hanging will not do this half so well as imprisonment. And I say, further, that humanity to criminals is a more sure means of taking care of society than inhumanity or barbarism would be. I hold that when a man becomes a criminal, nothing is so bad as a breaking out toward him of the belluine passions of other men. It is thought that when a man becomes a criminal, he stands in the line of brute beasts, and has forfeited his rights. It is not so. If I have slain a hundred men, I have my rights—the right of justice and the right of humanity—the rights which God and nature give to me. I have not the right of personal liberty of action, and a thousand civil rights; but no man can divest himself, or be divested, of the fact that he is a child of God, and that he is one of those for whom Christ died. Though he be steeped in crime, and in the fumes of perdition, yet there is that in him which every human soul ought to look upon with compassion. It does not follow that we shall pardon him, or that we shall not punish him; but if we punish him, we are to punish him as a man, and not as a beast. We are to go to his punishment with humanity and generosity, as a father goes to the punishment of his son. He does not spare him, but he chastises him as a father, and not as an executioner.

When, therefore, our punishments are ameliorated, convictions will multiply. A hundred men on juries would bring in a verdict of guilty if they knew that simply the liberty of the criminal would be taken from him in prison, where one would bring in such a verdict if it were known that the fatal cord would end the criminal's life. It is not necessary to go into the details of all the arguments, *pro* and *con*, of this matter.

The pardoning power, also, in the community, has been a source of wide-spread conviction of the impunity of crime. I hold that it

would be impossible to carry on our penal institutions, if there were not the pardoning power of the Executive. There are men who think that when the courts have condemned a man to the gallows, the Governor has no business to interfere with their decision; but I hold that the pardoning power in his hands is a safety-valve for every prison in the State. While at Auburn there are eight or nine hundred prisoners, and at Sing Sing six or eight hundred, and at the penitentiary several hundred more, do you suppose these prisoners could be kept in subordination if there were not some hope of release held out to them? They are human beings, and are to be treated, as those outside of prison walls are treated, by reason, by conscience, and by moral sense.

I learned in Auburn, that a man had been sent there from one county, for horse-stealing, for only one-half of the time that another man, from an adjoining county, had been sent there for the same offense. They came together, and knew each other's history. And it is natural that the man whose term is the longer should say, "Now, if I am sent here for ten years for stealing a horse, and that man for stealing a horse is sent here for only five years, one or the other of us has been cheated or favored." Every judicial circuit has its sentences varying according to the temper of the judge, according to the moral atmosphere, and according to a number of other circumstances quite independent of absolute equity; and when you herd together hundreds of men with such unequal punishments, you breed a sense of injustice and wrong. The pardoning power is the valve for the escape of indignation on the part of these men. It gives them opportunity for hope that these discrepant sentences will be, in some degree, evened up in the end.

But it does not seem to me that the pardoning power should remain in the hands of the Executive. For his sake, and for the sake of the community, there should be a Council of Mercy from whom pardons should proceed. The Governor should not have imposed on him the pain and the suffering of being obliged, time and again, time and again, time and again, to be the final factor of death. The responsibility ought to be distributed in a council, so that there should be impersonality. The pardoning power itself should remain; but the indiscreet use of it has produced impunity in the commission of crime. The feeling, "We shall not be found out; or, if we are found out, we shall not be arrested; or, if we are arrested, we shall not be convicted; or, if we are convicted, there is a chance that, by going from court to court, we can worry out justice, and so escape condemnation; or, if we are condemned, there is a chance that we may be pardoned"—this feeling gives

impunity to crime. The track of criminality is surrounded by so many processes which give hope to the criminal, that there is prevalent a great and widespread feeling of impunity.

The way to obtain relief in this matter, is, as I have said, to make punishment quick and certain. And it must be administered in mercy—in a humane spirit. Justice must not be represented any more by the bear and lion: it must be represented by the angel that is in men. And when the administration of justice is merciful as well as strict; when it is sure and prompt, but administered in a spirit of mercy, I think crime will be very far diminished throughout the whole community.

I must mention, also, another thing that seems to me to stand intimately connected with the dangers of the community: I mean the introduction of criminal news into our literature—not only into our novels, but into our daily food.

Have you taken notice of what has gone on during the past two years with respect to that one man, Foster? For two years, we have been fed on him. Every week or two our daily journals, under the pretence of fulfilling their duty in keeping their readers apprised of the news, have given us large installments of this man's life. Now, what made him worthy of such canonization? What was there in him that he should have a place in the journals of the day which no philanthropist, no studious *savant*, no benefactor, no man obedient to the law, has had? Let a man become an atrocious criminal, and under this pretence of giving news, our daily journals set forth his life continuously; and during the past two years enough has been published about Foster in the newspapers of the city of New York to make an encyclopedia. This man, for no other reason than that he was a criminal, has been advanced to a conspicuity and publicity which may not have been very gratifying to him, perhaps, but which cannot but have had an injurious effect upon the moral sense of the whole community.

I do not believe that it is possible for the unshaped young minds of the community to become conversant with the news of crime, in all its forms, and not be injured by it. You will not let men read bad books, because you say that bad books tend to excite unhealthy emotions. Familiarity with vice takes away sensibility to vice. And yet, gulf-streams, vast currents, of criminal news, sweep through your houses every day. What would you think if a man were to open a common sewer, and run it out of the street through your back yard all the feculent matter of society? Would it conduce to health, comfort and convenience? And yet, to what an extent is the feculent news of the day run through your houses

every morning and every evening in the newspapers! Can it be wholesome? Can it be wise? Can it be justifiable? The custom is almost universal, and it is justified from various considerations which I shall not discuss at the present time; but I wish to express my feeling that the publication of criminal news in such vastness and variety, and with such immense circulation, among people, young, ignorant, and out of the way, is morally injurious to the community, tending to produce the looseness out of which other crimes and other violations of the law will grow.

So much it has seemed to me wise to say, this morning, as an improvement of the facts which have so agitated the community during the week past. There are one or two questions which I wish to propose to you, and with which I shall close this sermon:

First, let me ask, Have you expressed or felt a sense of indignation at the prevalence of crime in the community? Have you condemned the courts, the judges, the officers of the law? Have you vehemently inveighed against criminals? If so, what have you done to prevent crime? What, in your place as a citizen and as a man, have you done to reform criminals? When education has been declared to be a prevention of crime, has it had your sympathy or co-operation? When it is understood that, in the last analysis, the fertile source of crime is the intoxicating habits of the community; that the drinking of alcoholic liquors is the cause of perhaps ninety per cent. of the criminal actions of men, have you done anything about it? Have you been in favor of temperance, and sought to promote it, either by local societies, or by laws that in some way should restrain this widespread and perilous mischief?

There have been various debates as to how far law should be resorted to, and how far moral suasion should be relied upon, to restrain intemperance. I say, have a law as quick as you can. I would not have a law put in force prematurely; but the right to one is unquestioned.

What have you done to prevent crime? Have you any thought or care about it? Do you think you have a right to sit by and see the seeds of it sown, and the causes of it multiplied around you? Can you fulfill your duty on this subject by "Ohs" and "Ahs," and "The gallows are good enough for him," when crime breaks out? Are you not a factor in society? Is it not the sacred duty of every man who has the protection of the law and the benefit of society, to contribute to society and to the commonwealth? Have you a right to ride in the State as a traveler rides in a car, never saying "Good-bye" when he goes out of it? Do you think that when you have paid your taxes grudgingly, you have paid your

whole debt? No State can be wholesome, no State can live long in power and virtue, except as the great body of its citizens feel an interest in the welfare of the commonwealth. And it is my duty to say to you, as Christian men, as householders, and as neighbors, that in everything which comes within your reach, it is a part of your duty to the ignorant, to those that have been badly taught and brought up, and to those that are badly organized, to so participate in the administration of daily life, as to bring in the light of intelligence, and purge away temptation, and secure peace, by increasing the celerity of justice, and the certainty of punishment for crime, and so build up in the community a noble virtue from the top to the bottom.

One thing more: If that which our Master said be true in our time (and who can doubt it?) there is many a man that goes a criminal out of life, whose chances are better than those of many a man who stands in virtuous connections in society. Remember the old time in Jerusalem, when the priests and high priests and rulers of the temple were there in the grandeur of their estate, when over them was thrown the imperial shield of Rome, when the Pharisees walked with unsullied garments, and would not even touch the poor, and the ignorant, and when our Master, pointing to those who were the most detestable criminals in the eyes of the Jews—the tax-gatherer and the courtesan—said to the religious class, the refined, the cultured, the educated, "the publican and the harlot shall enter the kingdom of God before you." The inhumanity of men who are lifted above temptation towards men who suffer from having fallen under temptation; the separation of a man from his kind by reason of the superior advantages which have been granted him—these things are treason against Heaven. And although passionate brutalities and crimes are not less guilty than men think, the arrogance of moral sense and intellect are ten thousand times more criminal than anybody thinks; and we are to beware in the proportion in which we are fortunate, that we cleanse our skirts from all condemnation in crimes and vices of every kind, by more self-denying work, by more sympathy with the poor and needy, and by strengthening the foundations of society in truth and purity and justice.

PRAYER BEFORE THE SERMON.

We know not the ways in which our thoughts ascend to thee, our Father. We are not wise in things spiritual. We know but little of that which is open to our sense, and less of that which is discerned by spiritual intuition. As we draw near to thee, our knowledge becomes less and less; but our faith, that works by love, grows stronger and stronger. By all the sense of our sinfulness, by all the feeling of our weakness, and by all our yearnings for something better, intangible, and indistinct, and by all the uprisings of our hearts' affection breathed by thee into us, we clasp thee as the God of love, and rest in thee. Where thou art, is life, and light, and summer. Where thou art, is repose, and protection, and everlasting abundance. Where thou art, we shall be, and that will suffice. We shall be satisfied.

This is our hope.

We cannot understand, either, the way of thy providence, nor the way of thy grace. Every day the clue fails us. Every day our study, our thought of thy government finds fatal impediments. But above and over all chasms, through all waste places, trackless though they be, there is that in us which needs thee, and calls after thee, and rises toward thee. And as hunger means food, so these yearnings mean thee. As the child cries in the night for the unseen mother, so our hearts cry out for God. Our need of thee will not be satisfied without thee. We rejoice that there is answer, though not such answer as man makes to man. Thou knowest how to breathe thy spirit upon the heart in a calmness and sweetness which the world cannot give nor take away. Thou comest to the soul as the summer comes to the earth; and as it strangely wonders at finding itself dressed so gorgeously, so we, at times, in hope, in love, in ecstacy, and even in a peace that passeth all understanding, marvel where we all were so clothed.

And now, O Lord our God, we pray that thou wilt manifest thyself to those who, for want of thee, are weak, are stumbling every day. We beseech of thee that thou wilt manifest thyself to those who are falling day by day because they are discouraged, and can hardly hold on to the way of righteousness, and are tempted incessantly to say, What does it avail that we try to follow after God? Why shall we not eat and drink, and to-morrow die? We pray that thou wilt manifest thyself to all who are fainting in the way under temptation or under trial, that they may know that things are better than they seem. Touch their eyes, as thou didst his of old, that they may behold the heavens filled with the chariots of God, and with the angels of God, striving in their behalf. Though thou art hidden, it is only from our body, from our senses. Grant, we pray thee, such a revelation of faith, that all those who need thee may have the consciousness that thou art thinking of them, that the way of grace is toward them, and that all help shall be given to the helpless who put their trust in thee.

We pray that thou wilt grant thy presence to those who are in trouble, whatever that trouble may be—whether it be of self-accusation, or of bereavements of affection, or of hopes disappointed. Whether they be suffering in body, in mind, or in estate, may they find thee a present help in time of trouble. Oh! how companionable hast thou made thyself, Master, in times of trouble! How often have we found thee breaking bread at our table, when the sun hath gone down, and the evening or the night hath come, saying, Peace be unto thee! How often have we found thee, not upon Mount Zion, but on Calvary, where sorrow, and tears, and blood were! How often have we found thee, not in the glory and thunder of thy power, but in thy lenieney and mercy!

Grant, we pray thee, that those who are in trouble may come to the

Sufferer, who, though now he is exalted above all human infliction, never forgets the man that suffers; who, remembering his own suffering on earth, knows human suffering with perfect knowledge.

We pray that thou wilt draw near to all those who are sick; to all those who have temptations by reason of bodily ailments; to all those who are waging the battle of life feebly, because they have little strength, so that their power fails them. Have compassion upon them, thou lenient God. Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, that we are but dust. And so may they have borne in upon them a tender sense of the faithfulness of an all-remembering God.

We pray that thy blessing may rest upon those who are careworn, and who are bearing the burdens of every-day life. Sanctify to them their tasks. Grant that they may be made, not only stronger, but wiser, by the things which harass them.

We pray, O Lord, that thou wilt grant that those parents whose thoughts in the household are anxious regarding their children, and who long to see them grow up to honor, and strength, and truth, and manhood, and Christian nobleness, may have the presence and the hope of Jesus. Shine in upon them, we beseech of thee, with the light of thy promises. And we pray that they may be able to cast their burdens upon the Lord. May we not only look upon our children as given of God, but every day may we so give them back to him that they shall come again to us each day as God's gift, so that on their raiment there shall be no smell of earthly fields, but the odor of heaven.

We pray that thou wilt grant thy blessing to those who are wandering; to those who are in doubt; to those who look for something better in religion; to those who, though they are confronted by the imperfections of thine earthly people, inwardly cannot forsake nor let go the truth of God as it has been manifested through the ages to our fathers and holy men. Have compassion upon those who go wistfully round about, not knowing where to rest. Grant that at last they may be found by the Shepherd and Bishop of their souls, and brought into the great church of divine love, and mercy, and purity, and truth, and equity.

We pray, O God, that thou wilt grant thy blessing to rest upon the poor outcast; upon the uninstructed; upon those on whom there is no bond of father or mother, and no restraint of home; upon whom beat all the harsh winds of temptation; and who are driven hither and thither, or founder and go down in the storm, no man caring for their souls. We pray for the neglected; for those who are in jails and prisons; for those who are in hospitals or asylums; for all the great under-class; for the dregs of human life. Thou hast taught us not to call anything common or unclean; and we would look upon the faces that are distorted with the most frightful passions, and feel that for them there is thought of mercy with God. For them Christ died; and their need is in proportion to their weakness.

We pray, O Lord, that thou wilt be with those who are seeking to purify the ways of life; with those who are endeavoring to reform the morals of men; with those who go forth for the establishment of truth, and justice, and temperance. And we pray that thy power may be felt in all our churches, and in all our communities, that we may have wiser and purer legislators; that we may have more unselfish, more incorrupt, magistrates; that there may be more justice in public affairs; that there may be more mercy in private matters; and that our whole land may be cleansed by the Holy Ghost.

We pray, O Lord, that thou wilt raise up the poor and the ignorant. May school-houses spread sacred light everywhere. May all seminaries, and

colleges, and universities, and places of learning, from day to day, be under thy benign smiles. And we pray that thou wilt disseminate the truth. Whatever it may overturn, let the truth shine.

And we beseech of thee that thou wilt, throughout all the nations of the earth, bring forth thy counsels, and by knowledge drive away ignorance, and superstition, and all forms of oppression, and deceit, and wickedness. May the day of cleansing come, and all the earth at last stand in newness of life—in the new heaven and the new earth in which dwells righteousness.

And to thy name shall be the praise, Father, Son, and Spirit, evermore. *Amen.*

PRAYER AFTER THE SERMON.

Our Father, we beseech of thee that thou wilt bless the word spoken this morning. Grant that it may excite thoughtfulness in us. May it lead us to wise resolutions, and to wise action. We pray for the commonwealth. We pray for its despised and neglected ones. We pray that some instrumentality may be found by which to save men from being ground in the slime and soil of pollution. Lift up the light of thy countenance, and so strengthen the things that are strong, and wise, and good, that they shall carry remedy to the things that are poor, and needy, and destroyable. We pray for all who are in prisons. We pray for their repentance and reformation. We pray that they may be restored to industry and happiness. We pray that men may have sympathy which shall extend to them again a chance to be honest men. We pray for those in prisons who are appointed unto death. We beseech of thee that thou wilt have compassion upon them, and upon all who are intimately concerned with them. Remember our State and our land. Remember all the nations of the earth, and the whole fellowship of mankind. And to thy name shall be the praise, Father, Son, and Spirit. *Amen.*

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